

Jewish Prayer Issue Considered

Sensational, Controversial Missing From Conventions

By Dan Martin
NASHVILLE, Tenn. (BP)—Record numbers of messengers turned out for most of the 34 state Southern Baptist conventions and three fellowships, but the rumored strife, takeover attempts and confrontations did not materialize.

One editor—Jack Harwell of the Christian Index—characterized the Georgia meeting as “more like a ‘love feast’ than a convention.” Another—C. R. Daley of the Kentucky Western Recorder—editorialized that “those looking for the sensational and controversial . . . looked in vain.”

Bailey Smith, president of the SBC, was highly visible in the conventions, even though he personally appeared in only two of them. Every meeting received a telegram from him in which he expressed his “deepest support and prayers.” He asked the presidents of each convention to request messengers to “pray that I shall do everything possible to create an atmosphere of harmony, love and brotherliness in our most glorious denomination.”

Smith, pastor of First Southern Baptist Church of Del City, Okla., has become controversial in recent months over remarks he made saying God does not hear the prayers of Jews. Six conventions took note of the issue.

West Virginia Baptists became so embroiled in debate over a resolution which claimed God does not hear the prayer of a non-Christian that they tabled the issue until the 1981 convention.

Tennessee Baptists declined to deal with the specifics—the resolutions committee ruled resolutions supporting Smith and dealing with the Jewish prayer question “inappropriate.” Messengers, however, decried anti-Semitism in a resolution. District of Columbia and Virginia Baptists dis-

agreed with Smith and said they will speak for themselves.

In Oklahoma, Smith, also president of the Baptist General Convention of Oklahoma, asked messengers not to act on the Jewish prayer matter. They adopted a statement supporting him for his leadership in the state and SBC. He declined to seek re-election.

Two other conventions—North Carolina and Indiana—resolved to praise Smith for his leadership, while Texas lauded SBC leadership but specifically refused to include Smith by name.

Virtually every convention went on record favoring a resolution suggested by the Southern Baptist Foreign Mission Board which asked Congress to restore the \$20,000 income tax exemption to religious and charitable workers overseas. The only debate came in Maryland, over church-state questions.

South Carolina, Georgia and Texas, and the Iowa fellowship reaffirmed the Baptist Faith and Message statement of 1963; Oklahoma and the Northwest affirmed an “inerrant and infallible” Bible; and the District of Columbia and Illinois commented the Bible can and should speak for itself.

Colorado messengers called for the respect of individual dignity and responsibility in matters of politics, theology, personal and social issues, and supported local church autonomy in the question.

Virginia Baptists denounced “creeping creedalism,” reaffirmed “loyalty to the Scriptures” and voiced strong opposition “to any who would attempt to determine how our brothers would state their faith.”

In North Carolina, convention president Cecil Sherman, pastor of First Baptist Church, Asheville, denounced

those who would take over denominational institutions. He said the issue is not theology, but control, and he criticized attempts to make him toe a creedal line to serve the convention.

Sherman, who has been a leader in an effort to get “friends of missions” to attend the 1981 Southern Baptist Convention in Los Angeles, was easily re-elected despite an effort to unseat him by M. O. Owens Jr. of Gastonia, a well known conservative leader.

Takeover Action

Three other conventions saw action on takeover attempts. In Ohio, Grady Cothen, president of the Baptist Sunday School Board, said current strife in the 13.4 million-member denomination is “a planned assault by the devil himself to divert Southern Baptists” from Bold Mission Thrust goals. Kentucky and Georgia messengers resolved to send messengers to national conventions and Northern Plains called for prayer for the 1981 SBC meeting.

State Baptist newspapers, criticized by conservatives for “biased reporting,” were lauded by resolutions in four states—Kentucky, North Carolina, Texas and Illinois—for their efforts at reporting controversy.

Two states spent time saying goodbye and praising retiring executive directors. Indiana Baptists bade farewell to E. Harmon Moore, as did Georgians to Searcy Garrison. In Alaska, Allen Meeks was elected by messengers to become executive director there, and Arkansas welcomed its new executive, Huber L. Drumwright.

In every state convention, messengers approved record budgets, and in most, increased percentages will go to the Southern Baptist Convention Cooperative Program for use in worldwide missions, education and evangelism.

The Cooperative Program figured

(Continued on page 3)

An Untiring Experience

OGBOMOSHO, Nigeria—Helen Graves was almost ready to attend a prayer meeting of Southern Baptist mission workers in Ogbomoso, Nigeria, when she heard a noisy group of young boys outside.

Helen and her husband, Allen W. Graves, retired dean of the School of Religious Education of Southern Baptist Theological Seminary, are spending a year teaching at the Nigerian Baptist Theological Seminary, Ogbomoso.

Just before time for her to leave, the boys returned and stopped in front of her house. They seemed to be having an argument over a wheel they were rolling. When Mrs. Graves tried to sort out the problem, they ran, leaving the wheel behind.

Having none of this, she called the boys back and told them to take the wheel. She did not want it lying in her front yard.

Obediently, they returned and rolled it away. Mrs. Graves didn't make it to prayer meeting that day, but she did learn something about the wheel. It had been stolen off a missionary car.



“Lo, the star” —

—Mirya Valbuena, 7, holds a star used each year in the Christmas program at her church, The Baptist Temple, in Ibagué, Colombia. Southern Baptist missionaries in Colombia, like that first Christmas star, are guiding lights to the promise of Jesus Christ. The story of one missionary family there reflects the needs of more than 3,000 missionaries that can be met through the Week of Prayer (Nov. 30-Dec. 7) and Lottie Moon Christmas Offering for Foreign Missions. Their story is on page 2.

Board, Committee Elect New Officers

James F. Yates, pastor of First Baptist Church, Yazoo City, was elected president of the Mississippi Baptist Convention Board; and Charles Pickering, attorney from Laurel, was elected chairman of the Executive Committee of the board as those two bodies held their post convention organization meetings last week.

Pickering was also elected vice-president of the Convention Board, which automatically places him on the Executive Committee; and Mrs. Larry Otis of Tupelo was re-elected secretary of the board. The three Convention Board officers all become members of the Executive Committee.

The other 12 members of the Executive Committee are elected by vote of the Convention Board. They are Ed Gandy, pastor of First Baptist Church, Kosciusko; Dan Thompson, pastor of First Baptist Church, Ackerman; Alton Yarbrough, minister of education at First Baptist Church, Grenada; Mrs. Elise Curtis, Gulfport; Ingram Foster, layman of Prentiss; W. A. Fordham, pastor of First Baptist Church, Petal; Walter Yeldell, pastor of North Greenwood Baptist Church, Greenwood; Joe McKeever, pastor of First Baptist Church, Columbus; W. Lowrey Compere, president emeritus of Clarke College; Charles Stubblefield, pastor of Ecru Baptist Church, Ecru; Houston Adkins, pastor of First Baptist Church, Mendenhall; and Murry Alexander, layman of Greenville.

McKeever was elected vice-chairman of the Executive Committee and Mrs. Curtis was elected secretary. As the board meeting got under way

the members heard Earl Kelly, executive secretary-treasurer, announce that both the national Baptists and the missionaries in Argentina had responded favorably to the proposal that there be a missions connection established between the Mississippi Baptist Convention and Argentina. The missionaries in both Uruguay and Paraguay have also responded favorably to such a connection for those two nations, Kelly noted. The national Baptists in both countries are expected to respond favorably also by early in December, Kelly said.

The board added Fordham to its membership by vote at this session. He replaces Brooks Wester, who was a member of the board from Lebanon Association until he was elected president of the Mississippi Baptist Convention.

In other action the board handled personnel matters concerning employees and established the distribution of Cooperative Program funds for the four colleges for 1981.

The personnel matters included updating retirement plans to conform to government regulations and increasing automobile allowances to match inflation in the costs of buying and operating cars. Monthly allowances of \$80 were increased to \$90, and monthly allowances of \$180 were increased to \$190.

The Christian Education Commission brought four recommendations to the board. First the commission recommended that the college fund for 1981 be distributed among the four colleges next year due to the fact that Clarke College will operate independently. (Continued on page 3)

Time Is Tight For Passage Of Income Tax Exclusion Bill

WASHINGTON (BP)—Prospects for passage of a measure to restore the \$20,000 exclusion on income earned by religious and other charitable workers in lesser developed countries improved here when the Senate Finance Committee attached it as an amendment to another bill expected to pass this session.

Before legislators left Washington for a brief Thanksgiving holiday, the Senate panel, chaired by Sen. Russell B. Long, D-La., added the income tax exclusion language to H.R. 4968, a bill dealing with real estate investment trusts.

Sources close to the finance committee told Baptist Press the bill is likely to pass the Senate after the body returns from the Thanksgiving break on Dec. 1. It would then go to the House of Representatives for action, but only days before final congressional adjournment.

In an effort to shore up support in the House, Southern Baptist Foreign Mission Board President R. Keith Parks

called on fellow Southern Baptists to encourage members of Congress to support H.R. 4968 and the income tax exclusion when it reaches the House floor.

Indications are that the House delegation from Mississippi already supports such a measure. Mississippians may wish to confirm their appreciation of such support by phoning the House at (202) 224-3121, or wiring members at House of Representatives, Washington, D.C. 20515.

“It is too late for letters to be effective. Only phone calls and telegrams will get the job done,” Parks warned. For the past several months most legislative attention to the matter has centered in the Senate, where Sen. John H. Chafee, R-R.I., and numerous co-sponsors have pushed a bill to renew the exclusion.

According to finance committee members, the exclusion was inadvertently dropped two years ago when

Congress passed the Foreign Earned Income Act of 1978, a measure designed to tax the income of Americans living abroad. Under previous tax law, however, charitable workers overseas who earned less than \$20,000 annually were exempted from U.S. taxes.

Among the reasons for the older law was the view that Americans serving such organizations overseas provide services which reap good will toward the United States and the fact that nearly all American citizens living abroad also pay taxes to host governments.

Unless Congress acts to restore the income tax exclusion, charitable organizations stand to lose an estimated \$25 million annually.

The Foreign Mission Board alone would lose \$1 million per year to the Internal Revenue Service. Payment for tax year 1979 would be due Dec. 15 and for tax year 1980 June 15, 1981, meaning approximately \$2 million would have to be paid during the FMB's current fiscal year.

Total Income From Holders Goes To Lottie

By Mary Jane Welch
RUSSELL, Ky.—The \$200 Jeanie Johnson gave to the 1979 Lottie Moon Christmas Offering last year doesn't sound exactly like the widow's mite. But the sums were equal in one way—\$200 was all Jeanie had.

Born 40 years ago with multiple physical problems, including epilepsy and a degenerative muscle disease, Jeanie lives in a nursing home near her mother's house here. Each year she saves every penny she can earn or is given as Christmas or birthday gifts and sends it to the First Baptist Church of Russell for the Lottie Moon Christmas Offering, says her pastor, James S. McKenzie.

Jeanie can use only one arm now. She cannot move her wheelchair or hold her head up without help, but she makes potholders on a small metal frame which she places on a tray across her wheelchair. She sells these to anybody who comes to the nursing home.

“That's one of her first offers—‘Let me sell you some potholders’—then she tells them where the money goes,” says McKenzie.

She doesn't buy anything for herself. “Every time I visit her, she tells me how much she's got up to this point for her Christmas offering, and that's what she works for all year long,” he says. “She's got a fantastic spirit. She tries the best she can to witness to the people in the home.”

“It's difficult for them to understand what she is saying, and yet she is absolutely constant in her witness. And when I talk with her and go by to see her, she always is sharing that she is in prayer for me and the church and for missionaries, and basically, really, this is her life,” he says.

That's not too surprising, considering Jeanie's background. Her mother placed Jeanie in the nursing home five years ago after Jeanie's health problems became worse. But she raised Jeanie in a Christian home and still walks to the nursing home for frequent visits.

Jeanie was never able to attend school, but “because her mom has always been active in the church and active in Woman's Missionary Union and missions work, she's been well educated there,” says McKenzie.

The 1980 Lottie Moon Christmas Offering for foreign missions has a goal of \$45,000,000. The week of prayer for the offering is Nov. 30-Dec. 7.

Mississippian's Las Vegas Horror Ends With Happy Thanksgiving

By Linda Lawson
LAS VEGAS, Nev. (BP)—Thanksgiving came six days early for Ann and Charles Smith.

As flames swept through the MGM Grand Hotel the morning of Nov. 21, the Smiths fought smoke, fear and the possibility that each had perished in the flames, before being reunited nearly five hours later at Sunrise Hospital.

Ann Smith, a consultant in the Southern Baptist Sunday School Board's family ministry department, Nashville, Tenn., had concluded a single adult conference the evening before. The Smiths were preparing to check out and return to Nashville, where he maintains a marriage, family and child counseling practice. She is the former Ann Alexander of Jackson, a former youth director at Jackson's First Church.

An estimated 83 persons died in the hotel officials estimate contained as many as 8,000 persons, including guests and employees, when flames erupted shortly before 7:30 a.m. (PST).

Smith had left their room on the 25th floor to go to the lobby to find a bellman. Ann was talking by phone to

J. Clark Hensley in Jackson, Miss., a longtime friend and director of the Mississippi Baptist Christian Action Commission.

At that point their separate nightmares began.

When the elevator doors opened in the lobby, Smith was met by a black wall of smoke. He remained on the elevator, which went to the 17th floor and stopped. He got off there and tried to return to the 25th floor.

“I tried to telephone her from the 17th floor, but I had to go through the hotel operator and there was no response at the switchboard,” Smith said.

He climbed to the 21st floor but was halted by smoke and a locked fire escape door. Using a Kleenex to filter the smoke-filled air, he returned to the fifth floor where he got out on a roof and then the ground.

Smith was then taken by bus to the Las Vegas Civic Center where an emergency center had been established. There he met bus after bus containing evacuees from the hotel, in a futile search for Ann.

Meanwhile, when Ann smelled smoke and heard fire engines, she put down the telephone and went to the

window. Seeing the smoke and flames she rushed to the hallway and found it filled with smoke.

She escaped to the balcony and attempted to lower herself to the floor below.

“My feet would not touch from one banister to the next. I just sort of hung by one hand and gave myself a boost so I'd go over on the balcony of the next floor and not land on the railing,” she said. “I really thought I was much closer (to the floor of the balcony below).”

As she landed on the 24th floor balcony, her left leg broke and a bone pierced the flesh. She crawled into the room and wrapped a wet towel around her leg. She then returned to the balcony and began waving another towel to gain the attention of firemen below.

“I was afraid if I went back into the room, nobody would find me,” she said.

“I think I have faced death in a way that I had never faced it before. I realized my fear would be in dying, not in death. I just prayed for all the people who were, at that point, worse off than I was,” she continued.

“I just prayed the Lord would pro-

(Continued on page 3)



Executive Committee, Officers

Members of the Executive Committee of the Mississippi Baptist Convention Board also include the officers of the Convention Board as well as of the Executive Committee. James F. Yates of Yazoo City, front row left, is president of the Convention Board. Charles Pickering of Laurel, front row right, is vice-president of the Convention Board and chairman of the Executive Committee. Julia Otis of Tupelo, third row center, is secretary of the Convention Board; and Elise Curtis, of Gulfport second from right, front row, is secretary of the Executive Committee. Joe McKeever of Columbus, second from left, front row, is vice-chairman of the Executive Committee. Other members of the Executive Committee are, second row left to right, Charles Stubblefield of Ecru, L. Edward Gandy of Kosciusko, and Houston Adkins of Mendenhall; third row left to right, W. A. Fordham of Petal, Dan Thompson of Ackerman, W. Lowrey Compere of Newton, and Alton Yarbrough of Grenada; and fourth row left to right, Walter Yeldell of Greenwood, Murry Alexander of Greenville, and Ingram Foster of Prentiss.

Faces of Foreign Missions

Photos by Don Rutledge

My World, My Life, My Witness

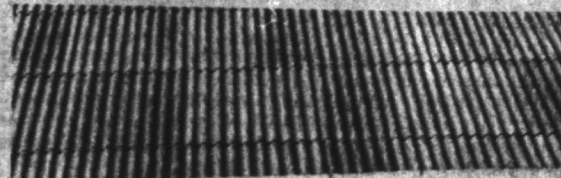
**Week of Prayer for Foreign Missions:
November 30 to December 7, 1980
Lottie Moon Christmas Offering
National Goal: \$45,000,000**



This year's national offering goal of \$45 million will go to help support more than 3,000 Southern Baptist missionaries like the Wyatts in 94 countries.

As Roy stands before a congregation in a Colombian Baptist church, he represents 13.4 million Southern Baptists in America. Their gifts to the Lottie Moon Christmas Offering help provide the financial support Roy and approximately 80 other missionaries in Colombia need to carry out Southern Baptist work there. This year, a total of \$387,279 of the offering has been allocated to Colombia. When Roy isn't in the pulpit, he can often be found in the classrooms at the International Baptist Theological Seminary in Cali. This seminary provides a theological education for pastors and church workers from all over South America. \$95,000 has been allocated for its expenses. An additional \$7,000 has been allocated for scholarships.

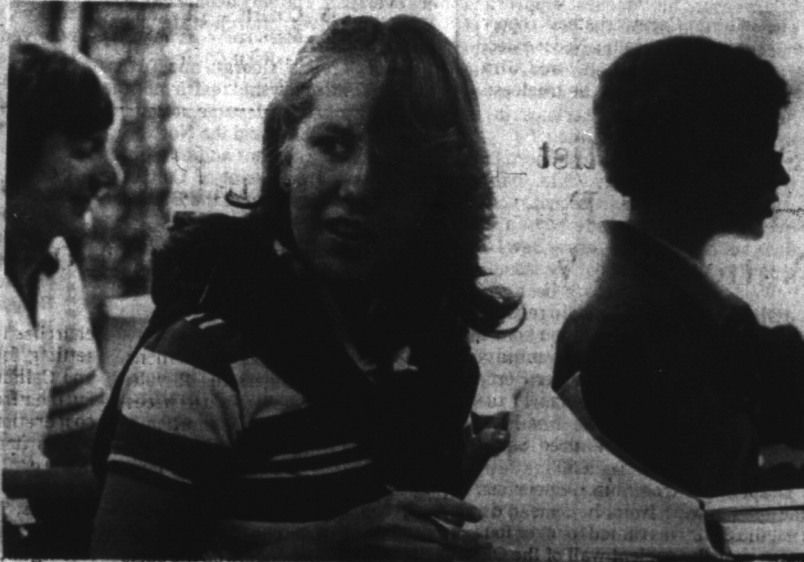
Roy and Joyce travel to rural missions to encourage and help nurture new Colombian Christians. Here they visit Justina Sinisterra, who has led Baptist work in El Tiple for seven years. The \$45,459 allocated for missionary travel in Colombia this year will enable the Wyatts and their colleagues to continue their visits.



Roy chats with Jose Zabala, a Colombian Baptist pastor in front of the Baptist Temple of Ibagu. This church was built from Lottie Moon funds. This year, \$12,000 has been allocated to help Colombian Christians in ongoing church development.

Total Lottie Moon Christmas Offering for Colombia \$387,279. As in Colombia, also in 93 other countries. National Christmas Offering goal: \$45,000,000.

Like a lot of MKs (missionaries' kids), the Wyatts 16-year-old daughter, Debbie, attends a boarding school. Although the school is several hundred miles away, Debbie goes there so she can get the best education available for her. Allocations for the education of MKs in Colombia amount to \$3,268.



Williams Family Returns Home For Mission Work

By Andra O'Neal

Excitement mounted on the morning of Nov. 9, as the Dewi Williams family (Dewi, Felicity, and children Gareth 11, Aaron 9, and Duane 7) boarded the plane for South Africa. They were going home. It was a little over six years ago that the family came to the States to prepare for missionary work in their native South Africa.

On Oct. 3, 1974 an article in the Baptist Record told the Dewi Williams' story. Dewi and Felicity met in Rhodesia. At the time Dewi was not a Christian, but later he accepted Christ. They were married and moved to Winhoek, Southwest Africa. There they found a small group of Christians, and began meeting. Dewi preached his first sermon there. Sometime afterward Southern Baptist missionaries, Mr. and Mrs. Charles Whitson, came to help in the little church. Soon Dewi decided to give up his profession as land surveyor and city planner and to become a minister. He felt that he should come to America to study in order to get a degree and become a missionary. Although it was very difficult to get a visa, he was accepted at Mississippi College and was finally granted a visa.

Immediately the family packed and came to America with just what they could carry with them. Taking a bus from New York to New Orleans, they stopped in Richmond, Va., and

much to receive their training here in our country. Please pray for them as they return to their native land as church planters.

Having learned that Mrs. Williams would like a quilt to take back to Africa, a mission study group at First Baptist Church of Clinton made one for her. Each person made a square or squares, and then the group quilted it together. It was given to her a short time before their departure.



Dewi and Felicity Williams of South Africa are shown with their three sons, left to right, Duane, Aaron, and Gareth.



The Baptist church in Thoreau, New Mexico, was built this past summer by a group from First Church, New Albany, plus four other groups of volunteers.

1st, New Albany Members Build In New Mexico

Members of First Baptist Church, New Albany, had a part in the constructing of the Baptist Church at Thoreau, N.M.

Jim Bain is pastor of the New Albany Church. Mrs. Charlene Parks and Malcolm Still (the then youth director of the church) were in charge of the group who went. Still has since joined the staff of East Heights in Tupelo. There were 13 members who made the trip. They were: Charlene Martin, Willie Martin (young people from the Children's Village satellite home), Mrs. Sarah Martin, David Martin, Bill Parks, Richard Baskin, Tracy Nance, Connie Powell, Ken Watson, Kathy

pressed that the group had come 1200 miles to help build the church that he furnished some of the groceries free.

Mrs. Parks stated, "Only eternity will reveal the value of that tremendous week for us and the people there. At our campfire the last night, Bro. Terrell said, 'The nails you have driven here this week will be a testimony to your love for your Master and His people long after all of us are gone.' We thank God for this opportunity and what it meant to us."

Buenos Aires, Argentina — Argentine pastor Guillermo Kratzig and

Lottie's Helpers Earn

Limuru, Kenya—Southern Baptist missionary kids (MKs) in Kenya named themselves "Lottie's Helpers" and earned about \$177 for their annual Lottie Moon Christmas Offering for Foreign Missions. During the annual meeting of Southern Baptist missionaries in Kenya, the older MKs operated a canteen called "Lottie's Nook," sold popcorn at movies for the younger children, and carried firewood and started fires in fireplaces in the rooms of mission families.

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MEDICARE SUPPLEMENT

Mississippians Active In Organizing Men

MEMPHIS, Tenn. (BP)—A group of 101 Southern Baptist laymen and pastors from 17 states voted in Memphis to organize a national fellowship of Baptist Men.

The action came at the close of two days of inspirational addresses and small group discussions about how Southern Baptists can use their vocations to make Bold Mission Thrust a reality through their churches and denomination.

The decision to form an organizational umbrella encompassing various vocational groups of laymen followed brief reports by each of the 10 vocational groups on how they want to become involved in sharing the gospel with the world during the next 20 years.

Larry Otis of Tupelo, Miss., convener of a vocational group on agriculture which included former SBC president Owen Cooper of Yazoo City, Miss., made the recommendation to organize the fellowship.

The recommendation calls for each of the 10 fellowship groups to nominate one representative and one alternate to an organizational committee, with the Brotherhood Commission adding another seven men to it.

The committee would perfect the organization of a fellowship of Baptist Men to include a charter, bylaws, temporary officers and commissioners. The temporary organization would be authorized to set up an office at the commission, seek volunteers and secretarial help, establish and raise a budget and take other necessary action to initiate the organization.

A national meeting of Baptist Men would be held within 20 months to consider the charter and bylaws, the recommendation said.

The vocational groups elected the following persons to the organizational committee:

Pat Baughman of Hilton Head Island, S.C., sales; Bob Kersten of Mail-

land, Fla., education and communication; George L. McGuffee of Monroe, La., law enforcement and elected public officials; Donald I. Gent of Evansville, Ind., health services; J.B. Crawley of Campbellsville, Ky., engineering, construction and data processing; Norvell Jones of St. Louis, finance, banking, insurance and investments; Ralph Stewart of Memphis, management and manufacturing; Sam Platt of Columbus, Miss., transportation; William Rhodes of Atlanta, legal; and Cooper, agriculture.

Education Commission Names Tuten Chairman

Joe Tuten, pastor of Calvary Baptist Church, Jackson, was elected chairman of the Christian Education Commission during the commission's organizational meeting last week.

Billy Thames, president of Copiah-Lincoln Junior College, was elected vice-chairman. Thames had been vice-chairman in



Tuten
Thames
Fowler

1980 until Kermit McGregor, then the chairman, resigned due to illness. Thames then became chairman but

Gent, a hospital administrator and secretary of the SBC Executive Committee, who proposed the meeting four months ago, presided.

More than 400 leading Baptist laymen were invited to attend regional meetings the Brotherhood Commission conducted in April and May at the request of the Executive Committee to identify ways the men could become involved in Bold Mission Thrust.

One of the recurring requests was for a national fellowship, Gent recalled.

asked not to be considered for chairman again due to a heavy schedule at the college.

Fred Fowler, pastor of Southside Baptist Church in Jackson, was re-elected secretary.

During its meeting the commission adopted its recommendations on distribution of funds to colleges. These recommendations are detailed in a story on the meeting of the Mississippi Baptist Convention Board.

The commission also voted to take under advisement a report from the trustees of William Carey College that reflects "revised plans for operation of the William Carey College campus on the coast."

The William Carey trustees' report was presented by Ralph Noonkester, president of the college, and Jim Keith, vice-chairman of the trustees.

Israel Baptist Choir Set For National TV

JERUSALEM (BP)—Singers of Praise, a 40-voice choral group known locally as the Baptist Community Choir, will perform with singer Perry Como during his "Christmas in the Holy Land" show. The one-hour ABC-TV special will be aired Saturday, Dec. 13 at 10 p.m. (EST).

Despite the scorching October sun and the hot wind from the Judean desert, the choir was filmed for over four hours near the ancient wall of the Old City of Jerusalem. They sang several specially arranged Christmas songs with Como, including "The Holy City," "Christ Is Born," and "Ode to Joy."

Singers of Praise, a volunteer choir based at Baptist Village, was chosen for the show by an Israeli agent. "Several professional choirs also were considered, but ours was selected on the basis of a tape made during the spring concert series," explained Suzanne Mantooth, chairman of the arts committee of the Israel Baptist Mission.

The choir, which performs classical and contemporary religious music throughout the year, was founded in 1965 as the choir of the Petah Tikva Baptist Church at Baptist Village. Gradually many non-Baptists of various national and denominational backgrounds joined and the choir became known as the Protestant Community Choir. Southern Baptist representative John Karr is in his second season as director.

In 1974 the name Singers of Praise was chosen as descriptive of the choir group's purpose. The name was taken from Psalm 66:2, "Sing forth the honour of his name: make his praise glorious."

Vegas Horror

(Continued from page 1)

fect those of us he could and that if I should meet death, I would meet it with peace. Then I did have a certain kind of peace that was helpful."

Eventually, she was rescued by firemen who carried her by stretcher to the roof. She was airlifted by helicopter to the hospital, still not knowing if Charles was dead or alive.

At the Civic Center, the Red Cross learned that Ann had been hospitalized and immediately transported Charles there.

The reunion with her husband at her bedside "was almost a miracle. We rejoiced and cried," Ann said.

People in Las Vegas were quick to come to the aid of the Smiths and other victims. A minister gave Charles a room in his home and provided him with a car and clothes.

Others helped him try to find out when and how he might return to the hotel room to retrieve their belongings. Three Baptist single adults and Jim Reid, the Baptist chaplain to The Strip, volunteered to walk to the 25th floor and carry down papers, clothes and other articles.

"When people think of Las Vegas, they usually only think of the casino industry and don't realize there are many fine Christian people living here," Ann said. "I've been really moved by the many wonderful people who have helped us."

The Smiths were expected to remain in Las Vegas for further treatment before returning to Nashville.

Youth Evangelism Conference '80

December 29-30, 1980

Mississippi College Coliseum

Don Witzel, Presiding

Monday Afternoon: Are You Ready?

- 1:00 Registration
- 2:00 Congregational Music — Bruce Fields
- 2:15 Welcome and Introductions — Don Witzel
- 2:20 Evangelism Training — Jack Stanton
- 3:00 Concert — Andrus, Blackwood and Company
- 4:30 Dismiss.

Monday Evening: Are You Ready to Live?

- 7:00 Choral Music — Fairview Baptist Church, Columbus
- 7:10 Congregational Music — Bruce Fields
- 7:25 Choral Music — West Jackson Church, Tupelo
- 7:35 Evangelism Training — Jack Stanton
- 8:15 Announcements — Don Witzel
- 8:25 Choral Music — First Baptist Church, Canton
- 8:35 Message — Barry Landrum
- 9:15 Afterglow — Bruce Fields
- 10:00 Dismiss.

Tuesday Morning: Are You Ready to Love?

- 9:00 Congregational Music — Bruce Fields
- 9:15 Choral Music — Parkway Baptist Church, Natchez
- 9:25 Evangelism Training — Jack Stanton
- 10:10 Announcements — Don Witzel
- 10:15 Concert — David Meece
- 11:00 Message — Frank Case
- 11:30 Dismiss.

Tuesday Afternoon: Are You Ready to Leave?

- 1:30 Congregational Music — Bruce Fields
- 1:45 Choral Music — First Baptist Church, Greenville
- 1:55 Evangelism Training — Jack Stanton
- 2:40 Announcements — Don Witzel
- 2:45 Concert — David Meece
- 3:30 Message — Frank Case
- Decision Time
- 4:30 Dismiss.

Sensational, Controversial Missing From Conventions

(Continued from page 1)

more prominently in four conventions. In Virginia, messengers fell 15 votes short of reaching the two-thirds necessary to change their constitution to make gifts to the Cooperative Program the main test of messenger qualification. In Kentucky, messengers heard without opposition first reading of a change to their constitution which would qualify messengers on the basis of Cooperative Program gifts and/or membership.

In Tennessee, a motion was referred to the bylaws committee which would require officers to be members of a church which gives at least 10 percent of its budget through the Cooperative Program.

Speaking to the New York convention, SBC President Smith promised messengers he is leading his church to increase Cooperative Program giving by 300 percent.

Convention institutions figured in six meetings. Virginia Baptists withheld funds from the Virginia Baptist Hospital in Lynchburg until it clarifies its abortion policies; Mississippi Baptists okayed the merger of Clarke College, a junior college, and Mississippi College; Tennessee Baptists turned down graduate programs for its three schools, and Missouri messengers okayed a request changing Southwest Baptist College to Southwest Baptist University, provided it does not offer graduate courses.

In Texas and Oklahoma, messengers received reports about two criticized schools, Oklahoma Baptist University and Baylor University. The OBU report suggested closer communication between the school and state congregations; the Baylor report said trustees were working to fulfill convention-ordered directives.

Six conventions approved "linking" resolutions. Tennessee Baptists agreed to work with both Michigan and Upper Volta; North Carolina and Georgia will work with West Virginia and Missouri will assist Taiwan in evangelism efforts.

Two conventions—Northwest and California—struggled with membership. Northwest messengers compromised on a proposal which would require associational approval for

churches to become members, finally settling for associational evaluation, and California Baptists are considering their fourth change in definitions of cooperation since 1948. Louisiana seated its first all-black church without fanfare.

National politics involved eight conventions. District of Columbia messengers decried the religious right; Michigan, Colorado and Georgia thanked outgoing President Jimmy Carter, and Maryland, Georgia and Florida noted they are praying for President-Elect Ronald Reagan. Pennsylvania-South Jersey Baptists decried the philosophies of the Ku Klux Klan, American Nazi Party and Communist Party because of the way such groups foster racism and violence.

The three fellowships discussed dates of organization into a state convention. Iowa is aiming toward 1983, Minnesota/Wisconsin toward 1984, and New England toward 1982.

—(Martin is BP News Editor)

Mid-Americans Elect Crow

Danny M. Crow, pastor of West Marks Baptist Church, Marks, was elected president of the Mid-America Seminary Alumni Association during the association's meeting Nov. 12.

The association had a breakfast meeting in Jackson as its members were gathered for the Mississippi Baptist Convention. Gray Allison, president of the seminary, was the speaker.

The group elected Terrell Stringer, pastor of Pleasant Ridge Baptist Church, Woodland, as vice-president of the association and Carl Prewitt, pastor of Bellevue Baptist Church, Shelby, as the secretary.

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Holman, the Bible publishing division of the Sunday School Board, is proud to have been a partner with Baptist Book Stores in making possible the first Holman Bible Sale. We appreciate your confidence in our products, and when you need other Bibles we hope you'll choose Holman.

Coming from Holman (Spring, 1981)...

The New American Standard Exhaustive Concordance of the Bible, the only NAS concordance. Advance orders now being accepted at Baptist Book Stores at the special pre-publication price of only \$29.95. You save \$5.00.

HOLMAN

AMERICA'S FIRST BIBLE PUBLISHER

Board, Committee Elect New Officers

(Continued from page 1)

dently of Mississippi College for at least six months before the merger and that there will be added expenses due to the merger. Then the commission recommended adding \$681,818 percent to the 1980 allocation and be as follows: 35 percent for administration, 45 percent for instruction, 10 percent for graduate education, and 10 percent for special services. The special services section is to be divided nine percent for ministerial aid and one percent for support of the Education Commission.

The allocations were the third recommendation. They were as follows: Blue Mountain, \$329,944, cost per full-time student equivalent—\$1,096; Clarke, \$258,966, cost per FTE—\$1,606; Mississippi College, \$1,032,968, cost per FTE—\$447; and William Carey, \$704,622, cost per FTE—\$495. This is a total of \$2,326,500. It is to be compared with \$2,178,000 for 1980.

The fourth recommendation was that capital funds for the four colleges be allocated \$33,250 to each as an equal site allocation and \$267,000 be distributed on a per capita basis. These were one-year allocations due to the pending merger of Clarke College and Mississippi College. Normally, such capital fund allocations are projected for up to five years in advance.

The capital fund breakdown recommended for 1981 was \$19,144 for Blue Mountain, \$10,253 for Clarke, \$147,037 for Mississippi College, and \$90,566 for William Carey, in addition to the \$33,250 for each.

The Education Commission report passed in its entirety.

Committee Members
Committee members were appointed for the board membership. Named to the Budget and Cooperative Program Committee were W. E. Phillips of Bay Springs, Pickering, Jim

Street of Wiggins, Mrs. Otis, McKeever, and Gandy.

Named to the New Church Expansion Committee were Charles Bagwell of Columbus, Clyde Little of Forest, Perry Claxton of Greenville, James Webster of Jackson, Yarbrough, and A. J. Pace of Moss Point.

For the Assemblies and Camp Programs Committee were Powell Ogletree of Hattiesburg, Mrs. Curtis, Walter Price of Fulton, Glenn Byrd of Benoit, Anthony Kay of Calhoun City, and Kenneth Stringer of Wesson.

Named to the Church-Minister Advisory Committee were Charles Bass of Columbia, Adkins, Wayne Griffith of Lyon, William Waddle of Grenada, Ed McDaniel of Durant, and Clark McMurray of Pascagoula.

For the Missions and Evangelism Committee were Bruce Jolly of Sandersville, Ernest K. Sadler of Brookhaven, Bill Webb of Meridian, Yeldell, Owen Tucker of Philadelphia, and Robert Lee King of New Choctaw Association.

For the Pastoral Aid and Church Building Committee were named Mrs. A. L. Benton of Brandon, Alexander, A. M. Moore III of Ruleville, Tim Sanford of Seminary, George Steward of Duck Hill, and Clarence Walker of Red Banks.

At the close of the meeting Wester urged the board members to keep Baptists in their areas informed. "An informed Baptist is going to be a Baptist on fire for the cause of Christ," he said.

The Forest Hill Church in Baldwin was awarded \$1,200 in pastoral aid for 1981.

During the organizational meeting of the Executive Committee First Baptist Church of Vicksburg was selected as the site for the 1982 Evangelism-Bible Conference to be held Feb. 1 to 3.

Mississippi Baptist Activities

Dec. 7 Foreign Mission Day in Sunday School

Dec. 8-9 Preaching Conference, Immanuel, Grenada, 2:00 p.m., 8th-3:30 p.m., 9th (CAPM)



Singing Churchmen Executive Committee

These men constitute the executive committee of the Mississippi Singing Churchmen. They are Bill Sellers, Brandon, publicity; Truitt Roberts, Starkville, handbell director; Gary Anglin, Jackson, president-elect; George McFadin, Oxford, president; Jim Hayes, Hattiesburg, south director; Louis Nicolai, Poplarville, instrumental director; and Jim Hess, Pontotoc, north director.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

In California . . .

America's biggest mission field

The decision of the Mississippi Baptist Convention Board to join forces in missions work with the Southern Baptist General Convention of California and with the Foreign Mission Board for work in Argentina, Paraguay, and Uruguay offers an interesting and exciting concept.

This is particularly true from my standpoint as far as California is concerned, for I spent two interesting and exciting years there as editor of the California Southern Baptist.

California offers the most in just about everything. First, of course, it has the most population of any state in the nation. I believe the figure now is approaching 24 million. It was 22 million when I was there. It would follow, then, that there are also more lost people in California than in any other state. This is true not only because of the larger population but also because the unchurched there seem to make up a very large percent of the population. There may be states with unchurched percentages as great or greater than California's, but their population would not be as great.

It may not be a fact, but I always wondered if there were not more lost people in California than there are members of all of the churches of all denominations combined.

This will at least indicate the size of the task that faces the Southern Baptists in California. They are a sizeable group, numbering probably close to 300,000; but compared with the task at hand, the odds are tremendous. That gives an indication of the challenge that faces Mississippi Baptists as we move in to try to help the Californians turn the tide. To give a comparison, Mississippi Southern Baptists number 600,000 in a population of about 1.2 million.

We have already begun to provide help in building programs and other such activity. We will need to intensify our efforts not only to let the California Baptists know someone is interested but also to be actively engaged in witnessing in that great mass of lost people.

There are other "mosts" in California. Some of the most beautiful scenery in the world is there. Sun-drenched San Diego is almost the perfect spot. The temperature stays around 80 degrees a great deal of the time because of the influence of the ocean, and the ocean itself provides a lovely backdrop for the city.

Called one of the most beautiful places in the world is the Monterey Peninsula. This is the location of the famous Carmel-by-the Sea and the

equally famous Pebble Beach Golf Course. Though the weather and the water are colder along the Monterey Peninsula than at San Diego, the scenery is breath-taking.

The mountain parks of the Sierra Nevada are as beautiful as the advertising folders claim they are. As one pauses on the slope of the Sierra Nevada just before entering the Yosemite Valley and surveys the scene before him, it is indescribable. This is pure beauty.

For some reason, however, my favorite of the mountain parks was Kings Canyon. On a clear day we could see the snow capped peaks of Kings Canyon National Park from our kitchen window. They were about 80 miles from our house. Whenever we had "flatland" visitors, that is where we went. The Yosemite Valley was only 100 miles from our house; and, of course, Sequoia National Park joins Kings Canyon to the south. Sequoia is where the giant sequoia trees are located, one of them said to be the oldest living thing on earth. It is supposed to be about 1,800 years old.

All of this is to say nothing about Los Angeles and San Francisco. Both have their charm and their interest, but my interests were in the ocean and the mountains.

Being in Mississippi is very nice indeed. Also, all family members are within a day's drive, and that is gratifying. If my purpose in being here, however, is none other than to urge participation in Bold Mission Thrust as it is to be carried out in California, then that will be enough. There is no greater mission field than California.

My predecessor as California editor, J. Terry Young, now a professor at New Orleans Seminary, told me that working in California is the same as working on a mission field. This is true, and the California Southern Baptists are doing yeoman work.

And this brings the discussion to the last of the superlatives about California. Some of the finest people in the world are out there. We formed some of the strongest friendships of our lives there. The Baptists are fine, and the lost people are fine. The lost are happy-go-lucky, gregarious people, but they are lost. This doesn't bother them, because they don't realize it. They are lost, nevertheless. Someone needs to help them. The California Baptists are trying mightily, but there are so many of the lost that the task is overwhelming.

The need is clear. We must go.—DTM



Faces And Places

By Anne Washburn McWilliams

Friday in El Paso

El Paso, Texas, Nov. 21:

My first cup of coffee tasted good. I drank it at the kitchen window as I looked across the swimming pool toward the treeless, mile-high peaks of the Franklin Mountains, still dusted with snow from the Sunday before. I'd tried Argentine mate the night before, the kind you sip through a silver pipe, but I confess I didn't ask for seconds. Ignacio Loredo, executive secretary of the Baptist Convention of Argentina, and his wife Teresa were spreading jelly on buttered toast. Our hostess, Josie Smith, came rushing in, saying it was time to go. She is director of the advertising department at the Baptist Spanish Publishing House in El Paso and her husband Fred is director of the shipping department. Usually they work only four 10-hour days a week, but this Friday all 89 employees from 13 countries plus the 30 FMB missionaries stationed in El Paso would be busy celebrating the 75th anniversary of the world's largest publishing house of Christian books and literature in the Spanish language.

Until last Wednesday, Josie and I had not seen each other for 30 years. When she was a Hawkins and I a Washburn, we were friends at Judson College. (Her parents were missionaries to Argentina for 41 years.) Ten years ago, I found the publishing house in a magnificent setting on the slopes of Mount Franklin, in a building once the home of the Mount Franklin Country Club and later a Home Mission Board tuberculosis sanatorium.

At 9 a.m. a ribbon was cut to open the exhibits of books and items of historic interest. A coal-burning stove on display was said to be like the one in the kitchen of Missionary J. Edgar Davis when he opened the publishing house venture in Toluca, Mexico, in 1905. (Revolution in Mexico made the move to El Paso necessary in 1916.) Among expressions of appreciation from individuals and institutions stood an ancient water pitcher, a gift from the Gethsemane Baptist Church, Trujillo, Peru. Fascinating, isn't it, that a civilization that left no written record, the Incas, sent congratulations to a place that ministers through the written word!

For a tour of the building, I chose an English-speaking guide rather than Spanish. Along the way I met several Missisippians who worked there: Dot Gilbert Hicks Pettit, head of the art department; Mary Jo Stewart, new director of the Church Missions department; and Nola Granberry, Mission Service Corps volunteer. I'll tell you more about them next week. Nola and

I had fun the day before on a brief excursion over the bridge into Mexico. A few authors were present to autograph their works. I bought *A Century of Baptist Work in Mexico* (in English) by Frank Patterson; *Las Aventuras de Pelu* by missionary Roberta Ryan; and *Rios de Tinta (Rivers of Ink)* by Thomas W. Hill. Patterson and Hill are both former directors of the publishing house.

For lunch I ate tacos at a nice Mexican restaurant, as the guest of Norma Armangold, Mexico, secretary to Aldo Broda, Argentina, current director of the publishing house.

On the way to the printshop where the Miller two-color Perfecting Press and Pony-3000 Perfect Binding Machine were to be dedicated at 3 p.m., I met David Gomes, Jose Luis Martinez, and Russell Herrington.

My personal reason for wanting to be in El Paso for the celebration was that the publishing house is to release a Spanish edition of a biography I wrote of David Gomes of Brazil. The book's title in Spanish means in English, *When Faith Triumphs*. David was there to represent Baptists of Brazil. Martinez, director of General Books department of the publishing house, is from Spain; he has translated my manuscript. Russell Herrington of Mississippi, missionary to Costa Rica, was present as a representative of that country.

The new press has a top speed of 10,000 sheets per hour, and by the way, I must not forget to tell you that the purchase of the \$252,000 press was made possible through Lottie Moon Christmas offerings.

Then outside in a cold mist we watched the breaking of ground for an office building and chapel.

That night we arrived at 7 at the First Baptist Church of El Paso for a special service of thanksgiving. Josie and Teresa were wearing ponchos. Josie loaned me a bright red wool one she'd bought in Bolivia. A Parade of Flags included the banners of many nations served by the publishing house. Foreign Mission Board dignitaries, former directors, and members of the International Board of Trustees were recognized. Leslie Gomez, associate director of the church's music department, gave a piano concert. A gala reception followed the program, and we talked until midnight.

Early Spanish explorers, I'm told, crossed the Rio Grande and the mountains at El Paso, (Spanish for "the pass") in search of life-giving water. Now from El Paso, Baptists send out life-giving water to at least 70 nations where Spanish is spoken.



David Gomes of Brazil; Anne McWilliams, editorial associate, the Baptist Record, Jackson; and J. L. Martinez of Spain were three present for the 75th anniversary celebration of the Baptist Spanish Publishing House, El Paso, Tex. Nov. 21. Mrs. McWilliams has written a biography of Gomes, *When Faith Triumphs*, which is to be released by the Publishing House in Spanish. Gomes, pastor in Rio, is director and radio personality of the Bible School of the Air, and has been active in affairs of the Baptist World Alliance. He, his mother, and others in his family were baptized by Southern Baptist missionaries. The book takes note that 1982 will mark the centennial of Southern Baptist mission work in Brazil. Martinez, director of the General Books department at the Spanish Publishing House, has translated the manuscript.

Book Reviews

NO ROCKING CHAIR FOR ME! by Harold E. Dye (Broadman, paper, 147 pp.) Here is a paperback, large-type-for-easy-reading, reprint of Dye's book published in 1975. Thousands

have read and enjoyed books by Dye, a former editor of the Baptist New Mexican. This one in his colorful style gives "optimistic reflections on retirement."

Straight thinking . . .

No tax aid for beer company

Credit Lt. Gov. Brad Dye and members of the state Board of Economic Development with straight thinking during a session last week.

At issue was whether or not to approve industrial development revenue bonds to help finance warehouses for those who are awarded franchises for

the distribution of Coors beer in Mississippi.

This distribution is supposed to begin next Spring, and the board was struggling with the decision of whether or not to offer tax relief in the form of the bonds.

"The stated public policy of this

state is prohibition," Dye said. "Personally, I will vote against anything involving public financing for anything related to wine or beer." Evidently, most of the board members agreed with him.

Section 67-1-3 of the Mississippi Code passed by the Legislature in 1966 says,

"The policy of this state is reannounced in favor of prohibition of the manufacture, sale, distribution, possession and transportation of intoxicating liquor. . . . Cities and counties, however, may vote by referendum to come out from under the prohibition."

Guest opinion

Sharing happiness

By Zilpha Ellis Huber

Many times it has been said, "One garland on the brow of the living is worth a mountain of shrub and palm leaves heaped on the funeral casket."

How wonderful to give our friends and loved ones the flowers while they live than to wait until the human form has been laid beneath the cold sod. A few words of praise can so often lift the spirit of a depressed person and keep

them for a suicidal death. We never know the problems on the heart and mind of the person whom we meet on the street. A smile or a word of greeting can often make them realize someone cares.

It takes so little to make most people happy; a bowl of soup, a pan of rolls, a skillet of corn bread, a vase of flowers, a card of cheer, may be the means of comforting a heavy heart.

We sometimes have a day for sewing,

ing, a day for baking, and a day for recreation. Why not have a day to impart happiness to others? If we did we would find so much joy and pleasure for self, we would pray every day, "Lord make me a channel of blessing today."

To make someone happy is the greatest joy one can experience, for it is a symbol of the Christ who so loved us. He died on the cruel cross for our happiness.

The only real happiness in this life is found in John 3:16, "For God so loved the world that he gave his only begotten Son, that whosoever believed in him should not perish but have everlasting life."

Mrs. Zilpha Ellis Huber of Starkville is the eighty-six year old daughter of a former Baptist preacher of Mississippi, J. T. Ellis, who was the pastor of the same church for more than fifty years.

Program Needs Women

The enclosed news release concerning the Mississippi Baptist Convention program was brought to the attention of our Baptist Women Night Group and we were bewildered to note the lack of women on the program. Of the 40 persons listed as program guests, 35 were men and five were women. The five women included were either accompanists or singers in duets with their husbands.

We would like to express our views on the omission of more women from the program:

1. It is our opinion that the Mississippi Baptist Convention is representative of our local churches.

This being true our churches would be composed of 67% men and 13% women.

2. It is obvious to anyone who has served on a church nominating committee that our local church leadership is certainly more equally balanced than these percentages would indicate.

3. Perhaps our greatest disappointment was in the discovery that no women were included in the feature "My Most Memorable Witnessing Experience." Hopefully this exclusion does not signify that women don't witness or don't support missions. It is common knowledge that the local WMU's are the main reason that missions funding and mission support are emphasized in our churches.

It is our desire that the planning committee for the convention in 1981 will realize the vast potential for inspirational program material that is being ignored by not including Baptist women in the convention program.

Big Level Baptist
Baptist Women
Night Group
Wiggins

ABSCAM Situation

Reference is made to a letter in the "Letter to the Editor" section of the Nov. 20 issue from someone who preferred to have his name withheld regarding the ABSCAM situation.

The writer apparently is totally against trying to expose those who perform acts (or are susceptible to doing so) that are questionable and certainly those to which they are not elected.

I do not know all of the ramifications of ABSCAM, but I do notice that many people fail to remember that people who abide by the law have nothing to fear. I personally do not care how often my phone is tapped or whether someone tries to trick, tempt, or lead me into something that is unlawful. I will not do it and certainly believe that

those who will, or do, cheat my country should be exposed. An official may be duly elected, but this does not necessarily make him/her faithful to those numerous duties required in the job.

I fail to see any resemblance to ABSCAM in the scriptures listed by the writer. If wrong I'll gladly apologize.

My hat is off to the CIA, FBI, and police forces. I say this realizing that there are sour apples in some of these organizations and they, like unfaithful politicians, should also be exposed and lawfully dealt with to prevent the entire barrel from becoming rotten.

Udelle T. Jones
Vicksburg

This makes one letter on each side of the ABSCAM situation. This should be sufficient.—Editor

Annie Armstrong Offering

I want to give you a late report on the 1980 Annie Armstrong Easter Offering for home missions. At this writing we have received \$16,253.061. This is 104.86 percent of our goal of \$15,500,000. To say we are pleased is an understatement. We are grateful beyond measure.

And we are aware of many of those who worked to bring this about. People who are concerned for America—who are a part of our mission to bring this land to Christ—constitute some of our most dependable support. I want to say a very special thanks.

Woman's Missionary Union, as a group, is due our deepest gratitude. As always, they did yeoman's work in promoting the offering.

No one needs to remind us of the erosive effects of inflation. Inflation prevents us from funding much of the new work needed to supplement present mission efforts. We need to continue to pray for increased gifts that will help us in spreading the Gospel.

Always I pledge that we will continue to be good stewards of all that

God has given us. Pray with us as we continue to seek His guidance and ask His blessings on home missions.

William G. Tanner
Home Mission Board

Los Angeles a Mistake?

Certainly the perspective from which a situation is viewed makes a great deal of difference. This pastor and many others view the placing of the annual meeting of our convention (S.B.C.) in Los Angeles as a mistake. First, it is a mistake from the standpoint that this is simply too far for the large majority of Southern Baptist messengers to travel. Second, the expenses would be more than any Southern Baptist pastor in our area could afford. Third, if our convention is so serious about "Bold Mission Thrust," then let us have the convention centrally located for the majority of our churches. Fourth, this pastor questions the validity of such an annual meeting if we are to consider ourselves proper stewards of the resources God has blessed us with.

I doubt seriously that few if any pastors and messengers to the convention will be doing any "mission" work while they attend next year's convention. If having a convention annual meeting is so important, then let's have it in a geographic location where the majority of the pastors can feasibly attend. The real prompting of this letter comes from a notice that this pastor received concerning the National Conference on Preaching, March 23-25, 1981 to be held in NEARBY Estes Park, Col. This conference is "to help Southern Baptist Pastors focus on sermon preparation and in-depth study," and certainly all pastors need such help. I hope that our planners in placing such meetings would do some in-depth study as to the cost of attending such meetings for the average pastor.

Eddie Graves
Bogue Chitto

Jan. 1, 1980-November 30, 1980

[illegible]

Mission Gifts Of Mississippi Baptist Churches Thru Convention Board

Jan. 1, 1980-November 30, 1980

Co-op				Co-op				Co-op				Co-op				Co-op			
Assn. Miss. Designated, WMU & A.H. Other				Assn. Miss. Designated, WMU & A.H. Other				Assn. Miss. Designated, WMU & A.H. Other				Assn. Miss. Designated, WMU & A.H. Other				Assn. Miss. Designated, WMU & A.H. Other			
Total				Total				Total				Total				Total			
LOUISIANA	2,321.00	1,042.11	3,363.11	POCKET	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	SIMPSON	1,111.00	1,111.00	1,111.00	STRENGTH	418.00	382.00	799.00
MAINE	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
MARYLAND	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
MASSACHUSETTS	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
MICHIGAN	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
MINNESOTA	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
MISSISSIPPI	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
MISSOURI	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
MONTANA	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
NEBRASKA	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
NEVADA	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
NEW HAMPSHIRE	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
NEW JERSEY	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
NEW MEXICO	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
NEW YORK	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
NORTH CAROLINA	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
NORTH DAKOTA	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
OHIO	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
OKLAHOMA	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
OREGON	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
PENNSYLVANIA	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
RHODE ISLAND	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
SOUTH CAROLINA	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
SOUTH DAKOTA	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
TENNESSEE	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
TEXAS	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
UTAH	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
VIRGINIA	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
WASHINGTON	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
WEST VIRGINIA	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
WISCONSIN	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00
WYOMING	1,111.00	1,111.00	2,222.00	RAMBLE	2,099.07	9,751.01	11,840.08	UNION	243.00	243.00	243.00	STRENGTH	418.00	418.00	418.00	TRINITY	1,019.00	1,019.00	2,038.00

Retired Couple Keeps Trucking In Chapel Ministry To Truckers

By David Wilkinson

OKLAHOMA CITY, Okla. (BP) — When the "Kansas Tornado" and "Little Breeze" blew into Oklahoma City last spring, they did more than kick up some Oklahoma dust.

Ken and LaDonna ("Winnie") Wynn, a retired trucking couple from northwest Kansas, came to Oklahoma's sprawling capital with a vision for sharing the gospel's good news with a world that rides on 18 wheels.

Known to dozens of trucking friends by their colorful CB "handles," the Wynns are full-time Baptist volunteers in a 24-hour, non-stop ministry to truckers who travel Interstate 40 through the heart of Oklahoma.

The Wynns staff a small prayer chapel on the parking lot of Jerry Brown's Truckstop. The chapel is the product of a cooperative relationship between Capital Baptist Association and Transport for Christ, an interdenominational, Christian fellowship for members of the trucking industry who are seldom touched by the routine programs of a local church.

"There are 160,000 people involved in trucking in Oklahoma, and most of them are in Oklahoma City," explains trucker Fred Wright. Standing on the gravel parking lot in front of the 12-by-40-foot, white chapel, he gestures for emphasis toward a row of idling trucks. "If this was a military base," he continues, "there would be a chaplain here. But who ever heard of a chaplain for truckers?"

A small, wiry man in his 50s, Wright is a former Southern Baptist pastor who considers trucking to be his God-called ministry. Deeply burdened about the spiritual needs of truckers, he shared his concern with Ed Onley, Capital Baptist Association's director of church community ministries. After a year of prayer and a series of events both men describe as miraculous, a

"Who ever heard of a chaplain for truckers?"

site was located and sufficient donations secured to make the down payment on a portable building.

Baptist layman Jerry Brown, owner of the truckstop, provided space for the chapel and offered to pay utility bills.

It was the Wynns who breathed life into the empty building. After volunteering for the new ministry, they borrowed money to purchase a 7-by-14-foot camper which they parked next to the chapel in the dust and noise of the busy truckstop.

"Truckers are a unique breed of people," says Winnie, a grandmother with a tough, weather-beaten appearance softened by a quick smile and compassionate eyes. "They may seem pretty tough on the surface, but deep down, most of them have hearts that are softer than most folks."

They also have problems, ranging from loneliness and depression to financial crisis. But the most frequent

and painful problems the Wynns encounter are family-related. Trucking, especially long-distance hauling, is a tremendous burden on the family, and many truckers' homes crumble beneath the intense pressure.

Thanks to the chapel, these truckers have a place to worship, pray or talk that is easily accessible and available at any hour.

In the first six months of operation, more than 1,300 persons signed the "guest list." Winnie keeps in a tattered spiral notebook. Many of them, she says, were Christian drivers hungry for a few minutes of fellowship with another believer.

But the Wynns are aware that for every trucker who ventures across the dusty parking lot to the chapel, there are 20 others who don't even look that direction.

Yet they have no illusions about the nature of their ministry. "We're just planting the seeds or watering seeds that have already been planted," says Ken. "We know we must not get to see the harvest. But on the other hand, I can't imagine a more exciting mission field than right here."

(Adapted from the November 1980 issue of World Mission Journal.)



Oklahoma City Baptists are sponsoring a prayer chapel and ministry to truckers who travel Interstate 40 through the heart of Oklahoma. Directed by volunteers Ken and Winnie Wynn (left), a retired trucking couple from Kansas, the ministry operates out of a small chapel at Jerry Brown's Truck Stop in Northwest Oklahoma City. There are 20 million truckers throughout the United States, and more than 160,000 people involved in trucking in Oklahoma. Volunteers like the Wynns are trying to proclaim the gospel and minister to their unique needs. (BP) Photo by David Wilkinson.

Jester Named Wayland President

PLAINVIEW, Texas (BP) — Former missionary David L. Jester has been named president of Wayland Baptist College, effective Jan. 1, 1981.

Jester, 50, succeeds Roy McClung who retired after 17 years to become president of the Wayland Foundation, the development arm of the Southern Baptist college.

Jester is currently director of the

graduate program at Georgetown (Kentucky) College.

He was born in Africa, of missionary parents, and later spent 10 years in Africa on assignment with the Southern Baptist Foreign Mission Board. He has been president of the Niger Baptist College in Nigeria and was founder and president of the school of basic studies of Ahmadu Bello University in Nigeria.

Sunday School Starts Jumps To 1,092

NASHVILLE, Tenn. (BP) — A total of 1,092 new Southern Baptist Sunday Schools were started in the year ending Sept. 30, and a Sunday School Board consultant reports "encouraging signs" more church leaders are seeing the importance of starting new work.

Since 1976, the year a renewed denominational emphasis on starting new work was launched, 4,105 new Sunday Schools have been started. While the 1979-80 total of 1,092 exceeded the year's goal of 1,000, it is down from the previous year's 1,273. James Lackey, new work consultant

in the board's Sunday School department, said, "I sense more leaders are beginning to feel it's worth the effort" to start a new Sunday School in the community, in a nursing home or within the church building for a language or cultural group not currently being reached.

"I think Bold Mission Thrust has given us the umbrella for encouraging the start of new work," Lackey said.

For 1979-80, Texas led all state conventions with 299 new Sunday Schools, exceeding their goal of 200. Eight other states reached or exceeded their goals — California, 142; Kentucky, 29; Tennessee, 28; New Mexico, 25; Oklahoma, 25; Maryland/Delaware, 18; Iowa, 11; and Washington, D. C., 2.

For the four years since 1976, Texas has led all states in starting new Sunday Schools with a total of 674. Lackey cited California as the state reporting the most significant increase during that period. In 1976-77, 14 Sunday Schools were started. That increased to 65 in 1977-78, dropped slightly to 63 in 1978-79 and grew to 142 for 1979-80, for a four-year total of 284.

New Mexico has reported annual increases in new starts during the four years. In 1976-77, 10 new Sunday Schools were started. That increased to 15 in 1977-78, 20 in 1978-79 and 25 in 1979-80, for a four-year total of 70.

Midway Calls 76-Year-Old

Midway Church, Newton Association, has called John A. Tims, age 76, as interim pastor. He began his duties there on Nov. 30.

The story of this call began Jan. 1, 1956, when Tims was a member of Midway Church and a student at Clarke College. That Jan. 1 the clerk of Providence Church, Grenada County, wrote a letter to Midway Church asking them to ordain Tims so he could become the Providence pastor. On Jan. 11, Midway ordained him. On Jan. 20, he completed his studies at Clarke and moved to his first pastorate, Providence, where he stayed for three years. Because of ill health, he then took a leave of absence.

On November 3, 1980, he got an invitation to Providence's 150th anniversary celebration on Nov. 23. He wrote the pastor, to accept the invitation.

On November 16 Midway called him as interim pastor. They gave him permission to attend the service at Providence on the 23rd. He took up his duties at Midway on Nov. 30.

Mississippian Interprets For Deaf In Iowa

Mary Jamison of Coldwater spent ten weeks this past summer in Council Bluffs, Iowa, interpreting for the deaf and teaching classes in sign language.

She was assigned by the Christian Service Corps of the Home Mission Board to assist in a deaf ministry with Roger Steenrod in Iowa. Her first week consisted of teaching sign to a VBS group of "hearing" children. Later came a week of VBS for deaf children.

One rewarding experience, she said, occurred when one of the women in a sign language class gave her testimony saying that the Lord had called her to work in a deaf ministry.

For further information about needs for other volunteers, contact "Volunteers in Missions," 1350 Spring Street, NW, Atlanta, GA 30307.

Staff Changes

Kenneth McMillen began serving as new pastor of Byhalia, Marshall County, Nov. 30.

He is a native of Pontotoc County and a graduate of Blue Mountain College. He has been pastor of Bradford Chapel and Spring Hill in Calhoun and Clear Creek in Lafayette Association. His wife is the former Sarah Brand from Calhoun County. They have three daughters: Angela, Lynn, and Amy.

James S. Allen is the new pastor of Scotland Church, Montgomery County. He went there from the pastorate of Valence Street Church, New Orleans, La.

Born at Coffeeville, Miss., Allen received a degree from Baptist College at Charleston, S.C. and has studied at New Orleans Seminary. He is married to Alice Fay Vaughn of Water Valley; they have two sons.

While in the U.S. Air Force for 23 years he traveled extensively in Europe and Asia Minor. While in England he was interim pastor of the Suffolk Southern Baptist Church at Lakenheath. Also he has served in churches in New Jersey and South Carolina.



Allen

BWA Official Ordained Late, Called Years Ago

WASHINGTON (BP) — He may have been 45 years late, but Fred Rhodes, retired government official, former Southern Baptist Vice president and current treasurer of the Baptist World Alliance, was ordained to the gospel ministry Sept. 21.

Rhodes, 66, was a young pre-law student at Colgate University when he first felt God calling him into the ministry in 1935. But he continued his law education, then enlisted in the army.

After his discharge in 1947, he established his career on Capitol Hill where he was deputy administrator of the Veterans Administration and chairman of the Postal Rate Commission. He has been a prime figure in Charles Colson's prison ministry and is a direct descendant of Roger Williams, who founded the first Baptist church in America.

Rhodes was a charter member and is currently interim pastor of the Briggs Memorial Baptist Church in Westmoreland Hills, Md., where his ordination took place.

Pastor At Wedding Asks For God's Name On His Creation

BUENOS AIRES, Argentina— Iguazu Falls on the border between Argentina and Brazil are known by tourists from all over the world for their natural beauty. At one point— Devil's Throat—the falls plunge 237 feet down a rocky ledge more than two miles wide.

"I'm the only preacher who can hold louder than Devil's Throat," says Southern Baptist missionary Charles Campbell in jest, explaining why he was asked to perform a recent wedding ceremony in the national park.

The wedding between Blanca Nieve Aguerre, a tour guide who is very active in a mission of the church where Campbell is pastor, and Richard Kyle, a forest ranger in Iguazu National Park, was carried on national TV on the evening news.

Ever since she was a little girl Blanca Nieve had dreamed of being married at the falls, but never in her wildest dreams did she imagine her wedding would be the media event it turned out to be.

The boat concessionary estimates his boatmen made 15 trips bringing 20-22 people each trip to the falls where they were joined by several tour groups from Europe that added another 100 people to the welcomed-but-uninvited guest list.

After numerous interviews with newspaper and television reporters,

the ceremony began. With his back to Devil's Throat—site of several suicides—Campbell began "a very evangelistic and Baptist, a la Campbell, wedding ceremony" for the young Argentines.

"Blanca Nieve and I did not cede them one millimeter in maintaining our Christian evangelistic witness," states Campbell. "We very definitely honored the Lord as best we knew how."

Campbell said the Iguazu River ran higher and swifter that day than he had ever seen it. "The crowd seemed so deeply moved they almost hesitated to break up when the ceremony was over. So many people have commented on the moving words and the beauty of the place, as well as the sweet and smooth flowing witness."

But the occasion did have some humorous sidelights.

The bride came to the wedding with her brother in a 1924 vintage Ford painted bright canary yellow. The car had a flat tire and later had to be towed with bride and groom in it to the wedding reception.

"Some of the elderly women tourists in their 80s stopped my wife Bernadene and me and asked us if we were the 'novios'—the bride and groom," says Campbell. "I almost wanted to lend them my old worn out glasses so they wouldn't ask such things with

straight faces, but Bernadene did look like a bride.

"It was an exciting and impressive occasion and it was a real opportunity I never bargained for. I'm thankful to the Lord for the privilege of preaching Christ to so many who would never have received our message."

Campbell added one final thought: "Instead of being called Devil's Throat I wish that beautiful creation was called 'The Voice of God.'"

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Wesson Choirs To Present Cantatas

Wesson Church Choirs under direction of Sharon Channell will perform Christmas cantatas by Jon Peterson.

"Down from His Glory" will be presented by the adult choir (pictured) at 7 p.m., Sunday, Dec. 14, in the sanctuary. Accompanists will be Charlotte Smith, pianist, and Eddie Smith, organist. The Christmas message will be narrated by Ken Stringer, pastor. A reception will be held in the church basement following the presentation.

"Carol of Christmas" will be performed by the 32-member youth choir at 7 p.m., Sunday, Dec. 21. Accompanist will be Jim Channell, pianist.

A fund raising spaghetti supper will be sponsored by the youth choir from 4:30 to 6:30 p.m. on Dec. 21, before the presentation of "Carol of Christmas." The proceeds will be used to help finance the youths' summer retreat.



Mr. and Mrs. Claude May were honored on Nov. 16 for their service to Mt. Nelson Church, Neshoba County. The church gave them a plaque of appreciation "for many years of faithfulness and loyal service to church and community." Flowers were placed throughout the church by the Mays' grandchildren and great-grandchildren. Lunch was served at the church. Jackie Barker is pastor.

Sunflower Baptist Church, Sunflower, is holding "Victory Day," Dec. 7. The program will begin at 11, break for a covered-dish dinner, and resume again at 1:30. Art Slatten of Greenwood and Gene Henderson of Columbus, two former pastors, will be the main speakers. All friends and former members are invited. A special noteburning ceremony will take place in the afternoon. Mike Thrower is pastor.

Elmo Church (Union-Adams Association) has completed the remodeling of its sanctuary with the installation of carpet and draperies. The exterior of the church has recently been repainted. Kenneth L. Anderson is pastor.

The Blue Mountain Singers gave a performance at Byhalia Church, Marshall County, on Nov. 23.

Byhalia Church at a Thanksgiving Dinner, Nov. 21, honored interim pastor Greer Garrett and his wife with a silver candelabra set in appreciation for the eleven months he served at the church.

Eugene Roberts, director of missions, Lincoln-Copiah, and his wife Willie Mae, have returned to Mississippi after being in Europe where he served the First Baptist Church of Giessen, Germany, as interim pastor for seven weeks. (Mrs. Roberts is secretary for the associational office.) The Roberts were granted a release of time from their responsibilities in Mississippi as well as continued financial support. Also the associations paid for their round-trip fares to and from Frankfurt. Their work in Europe was featured in an article in Highlights, publication of the European Baptist Convention.

Phillipston Church will have Harvest Day on Dec. 7. J. A. Blunt, a former pastor, now at New Prospect Church, Iuka, will be guest speaker. A Harvest Day dinner will be served in the youth center at 12 noon. Gospel singing will begin at 1:30 p.m. Marvin Hester, pastor, states that there will be no evening service.

Mrs. Laura Ann Douglas, 93, died Nov. 13. She was the oldest living member of Turnpike Baptist Church, Pontotoc County, where she has been a member for 63 years. More than 30 of her descendants now attend that 226-member church.

Genevrey Zachary, of Homer, La., formerly of Mississippi, has completed 27 years and six months of perfect attendance in all church services, plus Sunday School, Church Training, prayer meeting, and WMU.

THE VILLAGE VIEW FROM Baptist Children's Village P. O. Box 11308 Jackson, MS 39213

PAUL N. MUNNERY
EXECUTIVE DIRECTOR
T. DEANE BOGGS
ASS. EXECUTIVE DIRECTOR

AN OPEN LETTER TO BAPTISTS OF MISSISSIPPI:

Dear Baptist Friend:

On December 1, money response to our annual HOLIDAY FUND appeal amounted only to approximately one-half of your gifts to that fund by the same date last year. Thus, these gifts, designated for the children at Christmas and for our year-long food and milk budget totaled only 80% of our minimum, annual need through the month of November. Because we need you and your help so desperately this year, I felt it my duty to give you this information and offer one added appeal.

Most of you already know that we ask you each year to include our boys and girls in your holiday planning by giving to the HOLIDAY FUND, and most of you already know that the majority of the money you give is used for the absolutely essential expense of our food and milk budget. The appeal of the Village is more urgent this year and our need is greater. Frankly, we must have added help, now, from some source. Inflation, which strikes us harder, because we must purchase everything, including the salaries of our home staff; the costlier job of caring for the older and more disturbed young people who now come to our care; and the substantial expense occasioned by servicing our capital indebtedness out of operating funds; these factors have accumulated to make it difficult for us to meet our daily expenses, from time to time, this year. I fear the Christmas season will be bleak for many Village children and more importantly, the New Year will be more difficult for the Village home upon which they depend unless you and I share more sacrificially with our child care mission this December.

To every American, Christmas means home and family as at no other season of the year. To Christians, home has a very special meaning in terms of warmth, love and safety at Christmas-time. Christmas - like Christianity - is perhaps most meaningful of all in the hearts and lives of little children. Our duty - our opportunity - is with children and youth who will never capture the special meaning of Christmas or accept the special message of Christianity, except as you help us help them. Think about it - could you give again?

Respectfully,

PAUL N. MUNNERY
Executive Director

JACKSON CAMPUS - FARROW MANOR CAMPUS - NEW ALBANY HOME

The Village Cookbook— an excellent gift

Last year, the children and houseparent staff at The Baptist Children's Village edited and published a cookbook, featuring dishes as they are actually prepared and served daily in cottage life at the several Village facilities. The book is attractively bound and includes art work by a young man who lived at The Village at the time of publication. It is entitled "What's Cookin' at The Village," and dozens have al-

ready picked up copies—some as gifts for others. We sell these cookbooks for \$2.00 each, just to try to recapture the cost of their printing, plus the cost of mailing (now \$1.65).

If you would enjoy sharing this unusual publication with your friends, as gifts this Christmas, why not telephone our Jackson offices at 922-2242 or write us at Box 11308, Jackson, 39213.



Presenting Our Staff
Jimmy and Brenda Downs—
Houseparents—Jackson Campus
since August, 1980.

The Children Are Saying:

On Wednesday evening, November 26, children and staff on the Jackson campus observed our on-campus Thanksgiving service in Powell Chapel, under the leadership of Ruth Glaze, The Village's Christian Education Director and Rev. Graham Smith, Associate Pastor of Morrison Heights Baptist Church in Clinton. The "blessing tree," a Thanksgiving tradition at The Village, represented the center of interest. The tree is always bare, except for the notes upon which the children have written their blessings, and which literally cover the branches which would otherwise be empty. As a part of the service, each child and each staff member pulls a note from the tree and offers a prayer of thanksgiving for the blessing recorded on that note.

One of our smallest boys, who had apparently heard the story of The First Thanksgiving for the first time, offered this audible prayer: "Lord, please bless the poor people, and help the Indians to come back and have Thanksgiving dinner with us."

We cordially invite our friends to visit any holiday service or any mid-week service on the Jackson campus and worship with our children.



"Visions of sugar plums"
Expectant Village children admire
the image of Santa.

CHILDREN CHRISTMAS CONCERN

YOU CAN FIND THE SEASON'S MEANING IN HELPING US BRING COMFORT AND JOY TO DEPENDENT CHILDREN AT THE VILLAGE.



A GOOD GIFT: A package under the Village tree for a child of your selection or ours. Packages may be mailed or delivered.

A BETTER GIFT: A Christmas remembrance of clothing from you to one of our boys or girls. Contact us for names, needs and sizes.

THE BEST GIFT: A generous cash contribution to our HOLIDAY FUND. Our greatest need again this Christmas is cash contributions from individuals to a HOLIDAY FUND which will supply each child with a modest material remembrance at Christmas and underwrite our food and milk budget for the entire new year.

On the Jackson Campus — on the Farrow Manor Campus
In our New Albany Group Home —
and at Dickerson Place

OUR CHILDREN COUNT ON CHRISTIANS AT CHRISTMAS

For further information Write

THE BAPTIST CHILDREN'S VILLAGE
Box 11308 — Delta Station
Jackson, Mississippi 39213
Call — Jackson — 922-2242



Family Fall Festival

Baptist Young Women of First Church, Morton, in their desire to de-emphasize Halloween and yet provide food, candy, games and Christian fellowship for the entire family, organized a "Family Fall Festival."

The Festival was billed as "A Christian Alternative to Halloween." All types of games and events were provided. The cost of the celebration (not carnival) was paid by the church; no one was charged anything.

The adults, particularly Adult III (senior adults), had every bit as much fun as the children and youth. Many dressed as either biblical characters or in garb of long ago. The children and youths were encouraged to dress as either Biblical or cartoon characters. No one was allowed to dress in traditional Halloween costumes. A Weiner roast and hay ride for everyone concluded the activities.



Frank Nix, minister of music/youth at First, Morton, and his wife Angel, left, and James Spencer, pastor, and his wife Kathryn, right, were key personalities at the fall festival.



Polish Baptists Apply For Radio Broadcast Permission

WARSAW—Baptists in Poland have submitted an application to the State Radio-Television Committee requesting that their present radio broadcasts be transmitted from Warsaw.

Since 1960, the Baptist Union of Poland has produced evangelistic broadcasts which are recorded in Warsaw but aired from Monte Carlo by Trans-World Radio. The initial 15-minute program was supplemented by a second broadcast beginning in 1976. The Southern Baptist Foreign Mission Board and TWR assist with financing.

The programs are now heard Fridays and Saturdays of each week at 5:15 p.m.

Other Christian denominations in Poland have also made requests for state media time. Some of the applications are being formulated through the Polish Ecumenical Council, a Baptist spokesman said.

The director of the Bible Society in Poland, Mrs. Barbara Enholc-Narzyska, said that after recent transmission of a Roman Catholic mass in Poland, demand for Bibles went up sharply.

News Reports Tell Partial Story Say Uganda Workers

By Mary Jane Welch
FORT PORTAL, Uganda (BP)—News reports paint bleak pictures of Uganda and while other aid groups withdraw most personnel from the country, Southern Baptist missionaries are staying there and increasing their forces.

"The general feeling in our mission right now is one of excitement and openness, tempered with a concern for the future," said Fred Findley, Southern Baptist missionary who arrived in midsummer with his wife to join the two veteran couples and three more recently arrived missionary families.

The rumors and news reports are accurate, he said, but they show only a partial picture of Uganda. "We have enjoyed in these people joy, excitement, laughter, friendliness, openness. Children often peek under our hedge and, in very precise, punctuated English, shout, 'Good morning, madam,'" said the Findleys.

Not only are missionaries able to travel and do their work, but churches are meeting and many are growing, said Findley, in a letter following an early October meeting of the Uganda

mission (organization of Southern Baptist missionaries).

Web Carroll, Southern Baptist missionary to Uganda since 1963 and a Mississippian, reported that in the Busoga district around Jinja, more than 300 have been baptized and about 12 new churches started in the last year.

The Bible Way correspondence course continues to grow, and has more than 2,000 students. Since the volunteer directing the school returned home, missionary Betty Carroll has been working long hours to "hold it together" until someone comes to direct this ministry, said Findley.

Help thy brother's boat across, and lo! thine own has reached the shore.—Hindu Proverb

People put a low estimate on the man who puts too high an estimate on himself.

Nowadays, to say "Impossible" always puts you on the losing side.—Wernher von Braun

Devotional

The Three 'I Ams'

By John E. Barnes, Jr., Pastor, Main Street, Hattiesburg
Romans 1:14-16

The "I Ams" of Jesus give us a good picture of the Savior. Jesus said, "I am the door," "I am the good Shepherd," "I am the way, the truth, and the life." These and other "I ams" of the Master help us better to understand the ministry of Jesus.

Paul also has given us some "I ams" in Romans 1:14-16. In Paul's "I ams" we see the motivation for his wonderful life and ministry.

I. Paul said "I am debtor"—Every Christian is in debt to everyone without Christ. Paul recognized this debt and spent his life traveling over the then known world telling others about the Savior. His motivation for soul winning was the recognition of his debt to every lost person.

We could call this a debt of position. Somewhere I read that a man in England was found guilty in court of murder. He never saw the child whose death he was found guilty of causing. It was proved that he heard the child's cry for help in a public swimming pool, and did nothing about it. The child drowned. He was in the position to save a life, and did not do it.

This is the position of every Christian. We too are debtors.

II. Paul also said "I am not ashamed"—If a person is ashamed of Jesus and His Gospel, he will never talk to others about the Lord. On the margin of an old Bible, someone wrote by this verse "I am proud of the gospel of Christ." If you are proud of someone, you are happy to tell others. This is true of grandparents talking to others about their grandchildren.

Paul was proud of Jesus, and he spent his life telling others about Him.

III. Paul also said "I am ready"—Unless a person can say this, it really doesn't matter if he recognizes his debt or if he is not ashamed of the gospel. Unless we are ready to witness to others, we will never do it.

God needs followers who recognize their debt to the lost, who are not ashamed of Jesus, and who are ready to help win a lost world.

Daingerfield Tragedy Turning To Thanksgiving and Triumph

By Jerilynn Armstrong

DAINGERFIELD, Texas (BP)—Physical and emotional wounds are healing slowly and voices still crack with reminiscing, but the congregation of First Baptist Church of Daingerfield is turning tragedy into thanksgiving and triumph.

Five months ago—on June 22—Alvin Lee King III stormed into a Sunday morning worship service and sprayed the congregation with bullets, killing five people and wounding 10 others.

The scars and horror of that morning linger, but pastor Norman Crisp said: "As we approach the holidays I know it will be a difficult time for many in our congregation, but I believe I can speak for my people by saying that we as a church have many things to be thankful for."

"We give thanks that all five who lost their lives had publicly professed Christ as Savior."

"We are thankful for the heroic acts of Chris Hall and the two men who lost their lives—Kenneth Truitt and James Red McDaniel."

"We are thankful that all our wounded have been healed."

"And we are thankful that this incident did not destroy our church but that God's presence is more apparent in our services than ever before and there is a joy and excitement among our people."

Crisp added, "No one questions why we conclude our Sunday morning services by joining hands and singing, 'Sweet, Sweet Spirit.'"

Much has happened since that Sunday morning in June. King recovered from a self-inflicted gunshot wound to the head, and presently is under psychiatric care in a hospital for the criminally insane.

The 10 wounded are at home, and the families of those who were killed say they have found God's strength to be sufficient in all circumstances.

Cheryl Linam and Laverne McDaniel lost family members in the tragedy. Both have found in God the strength to continue on.

Cheryl Linam's daughter, Regina, was fatally wounded. "The moment I

was told my seven-year-old daughter was dead, God spoke to my heart and told me not to hurt for Gina. He said she was with Him now and no amount of grief would bring her back. Instead, He had other things in store for me," Mrs. Linam said.

"I cannot begin to tell you the abundance of strength, inner peace and understanding the Lord has given to me since that day. Of course, I still miss Gina terribly and cry often but the Lord has allowed me to go forward and share my testimony in churches, revivals and banquets."

"Those who know me well can't believe it. Without God's help I would have crumbled and would probably be in a mental institution today. But instead, God has made a new Cheryl with a story to tell. I am thankful for a God as great as mine," she said.

Mrs. McDaniel was shot in the back that Sunday and her husband was killed as he and Truitt wrestled King out of the church.

"I'm thankful to be alive and very proud of my husband," Mrs. McDaniel

said. "I'm also thankful for the Lord's strength and my wonderful family, pastor and friends. Without the help of others I wouldn't be here today."

"Of course at times I am very lonely and miss Red terribly but I don't question his actions. He and Ken Truitt saved so many lives by getting Alvin King out of the congregation," she said.

"Our people are recovering slowly, but I don't know if we will ever be able to say things are back to normal," Crisp said. "This incident will have a lasting effect on the hearts and minds of our church for years to come."

"But in the midst of our grief and recovery, God has blessed us. Our auditorium that seats 350 is filled to capacity and we have started a preschool and children's worship service which is averaging 100."

"I guess the most exciting thing is that we have had 31 professions of faith since June and more than 50 have joined the church by letter," he said. "This is double what our church has averaged in recent years."

Uniform Lesson

Matthew Presents The Messiah

By Jack Glase, Chairman,
Division of Religion, MC
Focal Passage: Matthew 1:1,17; 5:17-20; 9:9; 12:51-52

Lesson Background: The Uniform Series of Sunday School lessons begins a new series of study with this session. For the next five months the emphasis will be on the life and teachings of Jesus taken from the Gospel of Matthew. Following the previous study of the covenant, it is appropriate to carefully examine Matthew's presentation of Jesus as the fulfillment of the messianic hopes of the Old Testament.

Although the Gospel does not explicitly name the author, the early church tradition that assigns the literary composition to Matthew seems to carry considerable weight. There are certain ambiguities related to the authorship; however, it seems certain that Matthew was related to a formal collection of sayings of Jesus. It is possible that there could have existed a larger edition and that which we have is a condensed version. The assumption here is that Matthew was the inspired author of the Gospel.

It is difficult at times for twentieth century North Americans to recognize that the early believers did not immediately record the life of Jesus in formal written documents. Christianity spread by word of mouth: Jesus, the Christ (Messiah), was the promised one of God. He fulfilled the scriptures (Old Testament). His death and resurrection broke the bonds of sin; he ascended to the Father; he will come again; repent and believe for there is salvation in no other name. Eyewitnesses abounded, and there was a strong belief that Jesus would soon return. There was no felt need for written records.

With the passage of time Christianity spread geographically. Soon persecution, false beliefs, death of eyewitnesses, and the delay in Christ's return prompted the Holy Spirit to guide in the process of recording the accounts. First, the Gospel of Mark appeared (c. 70 A.D.). Mark concentrated on the last week of Jesus' earthly ministry. The limited details of the life of Jesus led to that climactic point, and there is a sense of excitement running through his work. (One can almost feel the presence of Peter behind Mark's words!) Matthew followed (ca. 85 A.D.) with a more de-

tailed account of the background and teachings of Jesus. The work is systematically structured and supplements the earlier writing of Mark.

Matthew was a Jewish Christian. He wanted both Jews and Gentiles to clearly understand that Jesus was the Messiah and was supernaturally born. Furthermore, he carefully explained that Jesus fulfilled the Jewish Law. In effect, the King had come; the Kingdom of Heaven was at hand.

The Lesson Outlined:

I. The Author of the Book (Matthew 9:9). The call of Matthew is found in more detail in Mark 2:14-17 and Luke 5:27-32. Possibly Matthew had seen or heard Jesus previously. Capernaum was an important city, and Jesus made it his early headquarters. "The receipt of customs" was the office where duties on incoming goods were paid. It was not easy for Matthew to follow Jesus. He was a "publican," a Jew employed by the Romans to collect taxes in a given district. He was responsible for a specific sum of money and all over that amount was personal gain. Dishonesty was common in his profession, and consequently, publicans were notoriously wealthy; however, the price paid in social and religious rejection was great.

To Jesus' credit, he saw the potential in Matthew. His kingdom was large enough to include the unrighteous who would forsake their wicked ways and follow him. William Barclay (Gospel of Matthew, Vol. I, pg. xxii) says that Matthew left everything behind except his pen. In time he would take that up again and become the respected author of the Gospel that bears his name.

II. The Lineage of the Messiah (Matthew 1:1,17). To most modern readers the genealogy of Jesus is boring reading. However, for the early believers, the introduction to the book was extremely important. The verses unite Jesus with the historical reality that characterizes Old Testament faith, and underscore his messianic role as the "son of David, the son of Abraham." Jesus' roots go back into the religious traditions revealed by God to the Jews. God had promised to make of Abraham a great nation (Gen. 12:1-3), and to establish the throne of David forever (II Samuel 7:12-16).

Unexpectedly, women's names appear in the list (in a man's world) and these include gentiles: Rahab of

Jericho and Ruth the Moabitess. God's kingdom is for everyone (sinners and responsible citizens) regardless of sex or race!

III. The New and Old Treasure (Matt. 5:17-26; 13:51-52). The place of law in religion is perplexing. The importance of rules is self-evident; however, to slavishly follow a religious code can produce a legalism that is destructive. Jesus affirmed the value of rules (5:17-19), and at the same time condemned slavish adherence to the letter of the law (5:20). To "fulfill" means to understand correctly and obey the law. Jesus determined the principle, or purpose, of the law. To him, law meant "direction"—God's direction that was dynamic, creative and mature. It was direction designed to guide and free man to do the will of God. The Pharisees, in their concern to obey, developed thousands of minute applications of the Mosaic law and the interpretations became more important than the purpose. Jesus looked at the spirit, or intention; the Pharisees looked for compliance with established rules. Jesus examined the inner motivation; the Pharisees judged the external act. Jesus required a difficult examination of self to know the will of God; the Pharisees insisted on an easier minute application of prescribed form. Jesus called for moral evaluation; the Pharisees looked for physical demonstration. Nevertheless, Jesus recognized the importance of external deeds that spring from internal commitment, so he constituted his followers into a "new order" of scribes. He instructed them in both the meaning of the old and the significance of the new "law." In Him, there is continuity and change; direction (law) and freedom; grace and obedience. The new revelation is built on the old (Matt. 13:51-52).

The Lesson Applied: Consider the following questions: Is it possible to so precisely define the religious experience and practice that there is no room for a difference of opinion? Do religious leaders feel at times that man was created to serve established sacred institutions? If Jesus were physically present today as in the first century, would we be comfortable with Him? Would we allow Him to be free to minister, or would we seek to remove Him as the Pharisees of old? Have we learned the relation between law and love? (cf. Rom. 13:9-10).

Life and Work Lesson

The Sweep of Christ's Love

By Bobby Perry
Director of Missions
Gulf Coast Association
Focal Passage:
Luke 7:12-15, 36-38, 47-50

The sweep of God's love reaches to all manner and conditions of people: Chapter 7 of Luke's Gospel gives a portrait of this truth. In this chapter Jesus' love reached out to a centurion and his sick servant (7:1-10). Jesus recognized the magnitude of the man's faith by saying to people gathered about him: "I say unto you, I have not found so great faith, no, not in Israel" (vs. 9). Then, Jesus' love reached out the following day to a widow in the midst of her son's funeral procession (7:11-18). His love then reached into prison where John the Baptist was confined and comforted the discouraged forerunner (7:19-28). Following this, his love reached out to a Pharisee (7:36). The reach of this love was not interrupted by a prostitute. So Jesus reached out in divine love to her (7:36-50).

A number of commentators on Luke note his special concern for women. Luke was very sensitive to those times in Jesus' ministry when he was considerate of women.

I. Divine Love Reaches Out to a Widow (7:11-17).

This is the only place in the Scripture that we find Nain mentioned. It was most likely the same city in Modern Israel known as Nein, some ten miles from Nazareth.

A. The Funeral Procession (7:12). This miracle was to be in sharp contrast to the previous encounter (v. 10). The centurion's servant was at the point of death. Jesus healed the man of his malady. Now our Master was faced with the challenge of a corpse.

B. The Grieving Widow (7:12). The size of the crowd indicates that the woman's grief was shared. It is also significant to note that the young man was her "only son." With his death had gone her only source of physical and financial protection. The family lineage would also be ended.

C. The Healer (7:13-15). We are inclined to look upon the fact of Jesus meeting the funeral procession at the precise moment when it was leaving the gate of the city as a mere chance or fortunate coincidence. But nothing really occurs by chance; there is no such divinity in the universe.

"And said unto her, weep not." This "weep not" is different from that addressed to the hired mourners of Jairus' household. There it was uttered in indignation, for the purpose of restoring quiet; here it is said in deepest sympathy, for the purpose of cheering and soothing. When Christ says, "Weep not," He does not mean to forbid tears, or to make us ashamed of them; but to give us a reason, a sufficient cause for drying our tears.

The stillness is broken by words such as human ears had never heard before—"Young man, I say unto thee, arise." The young man who was dead "sat up" and began to speak. Jesus tenderly presented him to his mother.

II. Divine Love Reaches Out for the Sinner (7:36-50)

In that inquisitive crowd was a Pharisee named Simon. Simon invited Jesus to his house for dinner (v. 36). The reason for the invitation is not revealed. Perhaps he planned to entrap Jesus. Maybe it was an honest inquiry into the person of Jesus. Earlier Jesus had eaten with a tax collector named Levi; now, He was dining with a Pharisee named Simon.

A. The Remorse (7:37-38). Luke described this woman as "a sinner." Some have surmised that she was a prostitute. At any case, the remarks by Simon in verse 39 do give evidence that she had a bad reputation.

The woman entered the house where the dinner party was taking place. There is something interesting here in the place of the encounter. Simon might look upon her in hate, but Jesus looked upon her to manifest that the distinguishing grace which He is accustomed to exercise in the most sovereign manner had reached her heart. Thus, in Simon's house, the grace of God reached the sinner, but not the Pharisee.

This was not the first time she had seen the Lord. On some previous occasion virtue had gone out of Him to her, and had awakened new hope within her. Maybe she was convinced that she was already pardoned and accepted by God; and so, unmoved by surrounding circumstance, she "crashed the party" and threw herself upon His feet, and took this method of telling Him "all that was in her heart."

She came to Him, not as a penitent seeking pardon, but as a sinner already forgiven; and so that which

looked like extravagance to others was perfectly natural in her, and thoroughly acceptable to Him. Her tears were, as Luther calls them, "heart-water"; they were the distillation of her gratitude. She had not come indeed to weep; she had come intending only to use the ointment. But her tears burst forth upon her. In order that her original intent might be thoroughly realized, she wiped the tears from His feet, and then poured over Him the precious ointment.

B. The Response (7:47-48). The response of Simon and the others was predictable. Jesus knew Simon's inner thoughts. The self-righteous Pharisees could not believe that God's love would extend to such a woman.

It is true that the woman's sins were many. But a real plus for her was her recognition of her true condition. The great love she bestowed upon Jesus indicated the gravity of the sins she was being forgiven by God's prophet.

C. The Release (7:50). It is not every faith that saves the soul. There may be faith in a falsehood which leads only to delusion, and ends in destruction. There is a faith that saves; it puts us into immediate and vital and permanent union with the Son of God. What was the nature of this woman's faith? Was it merely an intellectual opinion, a clear conviction that this wonderful man of Nazareth was a strong and sympathetic character whom she could trust? Yes, it was that, and a great deal more. It was a transaction by which she approached Christ humbly, embraced His very feet, acknowledged her sinfulness, and thanked Him for changing her life. The woman was really saved through her faith.

When I turn the faucet in my house, it is not the faucet or the water pipe that fills my empty glass. I simply put my glass in actual connection with the water reservoir which is at the other end of the pipe. When I exercise faith in a crucified Savior, I put my guilty self into connection with His Divine self, my utter emptiness into connection with His infinite fullness. This is the faith which the apostles preached, and which you and I must practice. "Believe on the Lord Jesus Christ and thou shalt be saved," not in Christianity or the Church, but in Christ.

"Go in peace" indicated that the woman could expect a permanent relief of conscience, an inner rest.